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THE MUSE.

HYMN OF THE UNIVERSE.
Roll on, thou sun! forever roll,
Thou giant, rushing through the heavens,
Creation's wonder, nature's soul,
Thy golden wheels by angels driven,
The planets die without thy blaze,
And cherubim with star-dropt wings,
Float in thy diamond sparkling rays,
Thou brightest emblem of the king.
Roll, heavenly earth! and still roll on,
With ocean's azure beauty round;
While one sweet star, the pearly moon,
Pursues thee through the blue profound;
And angels, with delighted eyes,
Behold thy tints on mount and stream,
From the high wall of Paradise,
Swift whirling, like a glorious dream.
Roll planets on your dazzling round,
Forever sweeping round the sun;
What eye beheld when first you glowed?
What eye shall see your course devoid?
Roll in your solemn majesty,
Ye deathless splendors of the skies!
High altar, from whence angels see
The increase of creation rise.
Roll comets and ye million stars!
Ye that through boundless space roam;
Ye monarchs on your flame wing cars,
Tell us in what more glorious dome,
What orb to which your pumps are dim,
What kingdoms but by angels trod,
Tell us where dwells the eternal hymn
Around His throne, where dwells your God!

THE LIGHT OF HOME.

My boy! wilt dream the time is fair
And thy spirit will sigh to roam;
And thou must go; but never, when there,
Forget the night of home.
Though pleasure may smile with a ray more
Bright,
It dazzles to lead astray;
Like the meteor's flash, 'twill deepen the night,
When thou treadest the lonely way,
But the hearth of home has a constant flame,
And pure as vestal fire;
Twill burn, 'twill burn, forever the same,
For nature feeds the pyre.
The sea of ambition is tempest tost,
And thy hopes may vanish like foam;
But when satiated and rudder lost,
Then look to the light of home—
And there, like a star through the midnight
cloud,
Thou shalt see the beacon bright,
For never, till shining on thy shroud,
Can be quenched its holy light.
The sun of fame, 'twill glaze the name;
But the heat never felt its ray;
And fashion's smiles, that rich ones claim,
Are but beams of a wintry day.
And how cold, and dim, those beams must be,
Should life's wretched wanderer come!
But my boy, when the world is dark to thee,
Then turn to the light of home.

QUALITY.

The voice of clarity is kind,
She thinketh nothing wrong;
To every fault she seemeth blind,
Nor vaunteth with her tongue.
In penitence she placeth faith,
Hope smelteth at the door,
Believeth first, then so fly faith,
"Go, I rather—sit no more."

PROUD AMERICA.

The experience of every day proves the wisdom of our forefathers; and, whether we judge them by the present effects, or go back to the Constitution—that great instrument of all that is good in our land—the conclusion we come to is the same. We owe the mighty men of old debt homage and gratitude, and it is a satisfaction for the present age to know, as it looks back upon the mighty American people, that this homage is paid with willing hearts. As long as the memory and virtues of our ancestors are kept in recollection thus—as long as we study carefully the great lessons they taught us, and aim to imitate their virtues while we emulate their efforts, we shall remain as we now are, the strongest social compact on earth—a people whose institutions are founded upon the most enlightened base, and whose downfall can never happen until nature changes, with all her works and all her laws in utter confusion. "It is a common thing," say foreigners, "for Americans to boast of their country and her institutions." We admit it. There is much to be boasted of already, and the unfolding pages of the future will yet expose more reasons for gratulation. As we said at first, every day proves to us the wisdom of our ancestors, and the Constitution once an axiom only, yet planted in the rich soil of liberty, has in little more than six years grown a mighty tree; overshadowing the vast extent of our country with its innumerable blessings, and big with the fruits of sustenance, not only to seventeen millions of people at present, but destined for the comfort and shelter of one hundred millions more. But Americans boast of their country at a very early age—before the mind can actually take in a con-

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ception of the great benefits we inherit and enjoy, and long ere it can realize the nature bearing or actual value of our institutions.—Why is this? Is the American more precocious than he of another people? Perhaps not; but as the child born and bred near the boundless stretch of the ocean, or on the verdant edge of some illimitable prairie, is imbued with a loftier sense of the grand and noble than he who sees light in the narrow streets amid tenements of brick and mortar, so the American, ushered into life to take his first breath in the sweet air of liberty, finds his bosom swelling with a lofty sentiment that monarchy and despotism do not admit of. The true American heart is precocious, and early learns to throb in accordance with that hazy of fire, whereon the spirit of freedom ever loves to ring its wildering cords. If we call America the "land of the free," and from an early age learn to feel that our country is so, we insensibly associate ourselves with the majesty of all within her limits that is free. Thus when we look at her sweeping plains—her untrodden forest; her swelling rivers; the tempests that rage; the mighty beasts which wander, or gaze at her eagle, which looks into the eyes of the sun, we must feel and do feel that we are as free as any of all these, and subjected only, like them, to one law; they obey the law of nature, we the law of order, happiness and the Constitution. But a point has lately been presented for our consideration which should be dwelt on fondly, yet proudly, so long as we remain a compact people. It is a turn in the kaleidoscope of political life which shows us to the world in a new and enviable aspect. The events contained within thirty-two days from the morning of the 3d of March, show us and all the world three Presidents of the United States quietly sitting in, asuming and resigning the chair of government. No blood marked their advent and departure, nor do the groans of an oppressed people ring in the ears of a tyrant. The voice of the people, in one case, told one ruler to retire as the second ascended, and the third was summoned by the voice of our fathers, speaking through the Constitution, to assume the Presidential robes! What a spectacle for the 'old world' to witness. How all the splendor of their kingly pomp and the glitter of their titled aristocracy pales before the lustre of such a simple scene! How the great heart of liberty, all over the world, must throb at such an instance of her majesty! and how her subjects, thrice emboldened by this evidence of her power, must kneel around her throne with tears of very transport in their eyes! Verily we may boast of America.

THE ORPHANS.

Moving slowly along Prince st. one day lately, I heard the measured tramp of numerous little feet behind me. Turning round I saw that this sound proceeded from about a hundred boys and girls belonging to one of the charitable institutions. It was a pleasing sight to see these children appear happy they had the hue of good health on their countenances, their dress was plain, but comfortable and clean, no fantastic grotesquely cut clothes distinguished their persons, nor did they wear any badge to tell that they were the children of misfortune. I entered into conversation with one of the teachers, who informed me that they were going to view the Zoological Gardens, and that, with such a prospect before them, they were quite delighted. The little troop turned up St. Andrew street, and as I was going in the same direction, I moved along in the front conversing with one of the boys, the girls all being behind. Going down St. Andrew street south, my attention was directed to two young boys about 14 years of age. Each one was driving a small cart drawn by a pony. The first boy, when he saw the children, called out to his young friend, who was a little behind, and the moment his eye caught the sight he leaped from the cart with a spring, crying out "James, I'll see my sister, I'll see my wee sister." He drew his horse to the side of the pavement and left it alone the instant the girls came towards him. Just as he commenced his anxious search his horse moved off, he sprung to its head and checked its progress, and in an instant he was at the front ranks of the girls keenly glancing along the line to discover his little sister. Being all dressed alike, it was not easy to distinguish any one in particular without the strictest search.

On they passed, but the sister came not. Poor boy, thought I, his kind heart will be doomed to suffer disappointment, as his little sister does not appear to be amongst them, an from his sorrowful look he thought so too. They all passed but too—his sister was one of them, the anxious boy rushed to her and

grasping one of her hands in his, he placed his other gently on her neck, and could only say "Mary." The little girl, who appeared to be about seven years of age, looked up and oh, such ecstasy! she was by the side of her brother. She clasped her little arms around him, and her face lighted up with smiles. He bowed his head to catch the few hurried words she spoke to him, and to let her hear his little tales. He took his eyes from off her face but once and only once, and that for a moment and this was to see that his pony was still where he left it. The poor brute seemed to be sensible of the sacred mission on which its conductor had gone, as it moved not. He again bowed his head to breathe in to the ear of his beloved and loving sister his few parting words, for he could not go any farther—they grasped each other's hands and exchanged looks of tenderness, and the little girl moved on with her companion. His eyes saw nothing but that one loved object—they followed along. The front turned down York place, and before she was out of her brother's view, she turned round and with a smile, held out her hand in token of adieu. The boy started as her face met his gaze—and moving one step forward held out both of his hands—the next moment she was hid from his sight.

He slowly returned towards his horse and whilst a tear moistened his eye, a cast of melancholy shrouded his countenance, there was still something like an expression of satisfaction and pleasure on his features. He mounted his little cart, and as I turned from this affecting scene, there was a dimness over my eyes which took a few applications of my handkerchief to remove.

This was food for reflection. I thought on thousands who never knew what it was to want the fostering care of a mother, or the anxious solicitude of a father, again upon the thousands who are thrown upon the charity of strangers, friendless and alone. These two young creatures, perhaps spent their first years under one roof, and slept in each other's arms. The one is not earning his bread humbly but honestly, while the other is enjoying the benefits of an excellent institution. Their meetings are few but sweet, and as in the present case doubly so. May the remembrance of their present lonely situation endear them more firmly to each other—and if the world should smile upon them—may they consecrate a portion of their means towards the support of those institutions which shelter and protect the orphan child.

Ed. Weekly Chron.

LAWYER AND THE IRISHMAN.

"While a number of Lawyers and gentlemen were dining at Wis casset, a few years since, a jelly soul from the Emerald Isle appeared and called for a dinner. The landlord told him he should dine when the gentleman were done.—"Let him crowd in among us," whispered a limb of the law, (Alfred Smith, we believe, "and we will have some fun with him." The Irishman took his seat at the table. "You were not born in this country, my friend."

"No sir, I was born in Ireland." "Is your father living?" "No sir, he is dead." "What is your occupation?" "A horse jockey, sir." "What was your father's occupation?" "Trading horses sir." "Did your father cheat any one while here?" "I suppose he did cheat many, sir." "Where do you suppose he went to?" "To Heaven, sir." "And what do you suppose he is doing there?" "Trading horses, sir." "Has he cheated any one there?" "He cheated one, I believe, sir." "Why did they not prosecute him?" "Because they searched the whole kingdom of Heaven, and couldn't find a lawyer."

WOMAN.

Woman, says Mathew Henry, was made of the rib out of the side of Adam; not made out of his head, to top him; not out of his feet, to be trampled upon him; but out of his side, to be equal with him under his arm, to be protected; and near his heart, to be beloved by him.

A Spanish Proverb.—A great fortune with a wife is a bed full of brambles.

BANKING.—The Charleston Mercury, in the course of an article on the subject of a national bank, thus illustrates the reasoning to which the defenders of such an institution resort.

"In an Eastern region a flight of locusts settled upon an abundant harvest, ate it up, and departed. When the locusts were devouring there was something for the people, but when the locusts had finished there was nothing left—Whereupon Scholastics exclaimed, 'Let us pray for the return of the locusts. When they came there was plenty—while they were here we could subsist; but in their absence we starve.' This is the argument of the Bank men.—The country got along after a fashion in spite of the spoliation of a National Bank. After it had drawn off all the vital fluid to inflate its balloons—and left trade and prosperity dead as a mouse in an exhausted receiver—and then burst itself—distress ensued of course—and they said all this is for want of a Bank. Bring back the locusts or there will be no corn."

It would not be inappropriate to place under the head "Bank Robbery," the reports of committees recently presented to the stockholders of the United States Bank at Philadelphia. We doubt whether such atrocious deeds of swindling were ever before by men intrusted with the property of others. We have not yet heard of any movements for enlarging the accommodations of the state prison, or for erecting any new tread mills in Philadelphia. But it is high time the subject should be agitated.

A duel, which, for a considerable time, has been rumored to be in progress, was fought yesterday, between 10 and 11 o'clock, in the vicinity of Dr. Croghan's about six miles above the city. The principals were Cassius M. Clay, and Robert Wickliffe, Jr. both of Lexington—the former being the challenging party. They fought with pistols, at the distance of thirty feet. After the first fire, in which both escaped without injury, the seconds interposed, and the affair was honorably and amicably adjusted. Both parties, we learn, displayed great coolness on the occasion.—Louisville Jour.

"BETTER LATE THAN NEVER."—Married at Pittsburgh, Jer. Late, to Miss Nancy Nevel.

AN APOLOGY.—A well dressed young gentleman at a ball, in whispering about the room, ran his head against a young maiden's breast. He began to apologize. "Not a word, sir," cried she, "it is not hard enough to hurt any body."

INTERESTING.

The following extract from a New York Correspondent of the Poughkeepsie Telegraph will be found highly interesting to the benevolent of all classes.

The anniversary exercises commenced on Sunday Evening at the Broadway Tabernacle, where Dr. Sprague of Albany delivered an eloquent discourse on the occasion of the meeting of the "City Bible Society." The object of this society is to distribute the scriptures among the thousands of Emigrants who annually land on our wharves. Its operations are confined entirely to this city; and during the last year they have distributed upwards of four thousand Bibles, and more than six thousand Testaments to those who would receive them. The secretary reports 62,797 Emigrants as having arrived at this port during the past year.

On Monday evening the "Seamen's Friend Society" met at the Tabernacle, and addresses were delivered by the Reverends Mr. Spaulding, Scott, Stillman, Bingham late from the Sandwich Islands, and by R. H. Dana Jr. author of "Two Years before the Mast." This society has five auxiliaries.—Its receipts for the past year amount to \$12,292. Expenditures in the U. S. alone, \$14,242, while several thousands of dollars have been spent in foreign ports for the furnishing of comfortable retreats, &c., for American sailors. The objects of this society are of the noblest character.

On Tuesday morning, the members of the "American Temperance Union" met at the Murray street church. The Hon. Theodore Frelinghuysen, Chancellor of the University, is President of this society. The Report of the Executive committee stated, that during the past six months, 15,000 drunkards had been reformed in the United States; Temperance publications have been circulated to an extent of \$10,347. Number of distilleries in the United States now, is 9,657; manufacturing annually 36,343,236 gallons of spirituous liquors. Sixteen years ago, there were 40,000 distilleries, producing 72,000,000 gallons. Among other addresses was one from the Rev. Mr. Scott of Stockholm, Sweden, who stated that in that Kingdom, where there is a population of only 3,000,000 there are 160,000 distilleries, manufacturing about 40,000,000 gallons liquor annually. Almost every body uses it, yet drunkenness is rare.

In the Evening the "American Sabbath School Union" held a meeting. During the day, the children of the various schools met

formed a procession, and marched through the principal streets to Castle Garden. Occasional showers interrupted them, but about six o'clock in the evening, two beautiful rain-bows appeared in the east, and this radiant pledge of brighter hopes that should succeed, lighted up every countenance with joy. The evening was a fine one. According to the report read at the meeting, there are 92 schools in the city, in which over 17,000 children receive instruction. The libraries contain in the aggregate about 12,000 vols. In the S. School attached to the House of Refuge, 800 children have received instructions during the past year.

On Tuesday the various Anti-Slavery Societies held meetings, and resolved to meet in the Thompson street Church on Wednesday to nominate candidates for President and Vice President of the United States, to be supported by the Abolitionists in 1844.—At that meeting James G. Birney was nominated for President. The name of nominee for Vice President I have forgotten. am unable to give a detail of their proceedings.

On Wednesday morning the "American Tract Society" met in the Tabernacle. The report states that there are 1,162 auxiliary societies. During the year, 95,953,500 pages have been printed and published, and 30,551,565 pages distributed. Whole number of pages circulated since the commencement of the society, 1,122,252,841. Tracts have been circulated in 93 different languages and dialects.

The "Female Moral Reform Society" met in the church in Spring street, on Wednesday evening. About 1,200 persons were present, chiefly females. Receipts for the year \$2,000, and the number of duodecimo printed pages circulated, 13,393. There were 36 auxiliary societies formed during the year, and 4,000 petitions into the Legislature.

The same evening the "Foreign Evangelical Society" met in a church in Mercer St. Addresses were delivered by W. Frelinghuysen and Rev. E. N. Kirk. The receipts of the society for the past year amount to \$14,000, disbursements, \$9,000. There are several missionary stations connected with this society.

The same evening the "Home missionary Society" met in the Tabernacle. Several addresses were delivered: The society is represented as being in a prosperous condition. The whole number of missionaries employed during the year is 690. Number of congregations supplied with pastors 860 situated in the U. S. and Territories, Texas, and Canada. Number of communicants added to the missionary churches during the year, 4,613. Rev. Mr. Spaulding, of Illinois, remarked, that through the exertions of the missionaries through that section and other portions of the Mississippi Valley 3385 conversions to Christianity have taken place, during the past year, that 54,000 persons have received instructions in the Sabbath Schools and Bible classes, and more than 64,000 names have been added to the Temperance pledge.

A meeting of the "State Colonization Society" was held on Wednesday, when it was stated that the receipts for the past year were \$10,266; disbursements about \$14,000.—The colony at Liberia is represented to be in a most flourishing condition, and presenting to the world an example of a colony being planted and carried to great prosperity within a period more brief than the history of nations can show.

At 3 o'clock on Wednesday, a meeting was held in the Tabernacle on account of the natives of Africa, known as the "Amistad Negroes." Fifteen of them were present, and sang hymns in English, and songs in their native tongue (the Meridian) to the great delight of the audience. A lad aged 18 years, read a chapter from an English Testament; and Cinquez, the chief, gave an address in the Meridian language. The object of the meeting was to raise funds for their support and education, with a view of sending them as missionaries to their countrymen in the interior of Africa. Admission to the meeting was 50 cents; about 2,500 persons were present.

Thursday the "American Bible Society" held a meeting. Since the organization of the society, 3,000,000 of Bibles and Testaments have been sent forth; and means are now employed in furnishing 300,000 copies in foreign languages. The society has printed the Bible, or portions of it, in about fifty different languages, and distributed them at various points throughout Europe, Asia, Africa and the Islands of the sea. They printed during the last year, 166,875 Bibles and Testaments. Receipts during the year, \$118,860.

In the evening the "American Central Education Society" held a meeting in the Tabernacle. The object of this society is the education of indigent young men for the ministry. Mr. Frelinghuysen, the President read a short address, in which he presented the claims of the society upon the whole Christian church. Receipts for the past year \$22,221; disbursements, \$21,083. Total number of young men aided by the society during the past year, between 8 and 9 hundred.

On Friday, the day set by the recommendation of President Tyler, for fasting and prayer, the anniversary proceedings were suspended.

To day the "American Com. of the Board of Foreign Missions" held a meeting, but I am unable to give you any statements.

I omitted to mention, that on Wednesday, a "Young Men's National Temperance Union" was organized, and officers for the ensuing year elected.

Thus I have given you a brief, and I am aware, imperfect sketch of the operations of the benevolent societies of the day, as revealed at their annual meetings held here this week; and as I find my allotted space filled, I shall be obliged to omit a notice of other matters, which might, in some degree interest a few readers. I will endeavor to make my future epistles more discursive and more interesting to the general newspaper reader; though I am conscious that no subject is of more universal interest to every person having the public welfare at

heart when viewed in its proper light, than the one of which I have treated.

Yours, &c.
New York, Saturday Evening, May 15

Popular Lecture.

From the Hudson Gazette.
MR. DAVIS' LECTURE.

Our readers will enjoy a rich mental feast in the perusal of the Hon. A. D. Davis' address delivered before the Franklin Library Association in this city. It is replete with sterling good sense, and the sentiments conveyed, when reduced to practice will exalt us as a nation, eminent for virtue, possessing liberty in the true sense of the word, and enjoying prosperity, happiness and peace. The address exhibits Mr. Davis as a patriot, desirous of elevating the minds of all to a just conception of their rights, and stimulating the laboring classes to aspire to that equality with the rich to which they are entitled by every principle, religious, natural or moral.

ADDRESS OF THE HON. RICHARD D. DAVIS.
Before the Franklin Library of Hudson, on

THE SPIRIT OF THE AGE.

Our age and country are remarkable and extraordinary in many respects—but in none more so, than for that free and fearless spirit with which men begin to investigate, to understand, and to assert their rights. To a greater and less extent, the same thing prevails, and is increasing, throughout the world. Christianity has produced this spirit. Not the least surprising feature of the day, is the exact resemblance between our religious and political principles, while at the same time, they are kept entirely distinct and independent of each other. We have many sects in religion, each checking the other against error, animating them in the ways of utility and truth, and all aiding the great aggregate of Christian influence in the community. We have many political parties, each emulous of the other, and ambitious of power; clamorous and industrious to display its own particular merit, and yet, by their very dissensions, all of them enlarging and establishing the strong hold of sound Democratic faith and practice in the public mind, and giving to our peculiar institutions sure and permanent ascendancy in the opinions, habits, and predilections of the people.

We owe to the Bible all our modern notions of liberty and reform. Our political system is a direct deduction from the Scriptures. True Republicanism is nothing more or less than the honest and intelligent application of Christian principles and precepts to the social and political institutions of mankind. What Christianity is in religion, Democracy is in politics. Christianity is the Democracy of religion; Democracy is the Christianity of politics. One rules and regulates the relation of man to his Maker; the other, his relations to his fellow man. Both emanate from the same sacred source; come to us through the same glorious revelation, and operate alike for the same benevolent result—human happiness here, and hereafter.

How simple, and yet how sublime, are the means and the manner by which Christianity has transfused its own genius and spirit into the civil and social sentiments of the world; has planted deep and immutable in the soul the conception, the consciousness, the conviction of its own nature, function, and power; and has poured the full effluence of truth on the pathway of individual and associated happiness for man. The elevation of woman to her natural and appropriate position, has been one of the most conspicuous and efficient means in this great social and political regeneration of the world. While one sex held the other to be its inferior and lower in the scale of being, it was easy to inculcate and establish a difference in that sex itself which was supposed to be superior. If men were by nature, better and worthier than woman, then, by parity of reason, one portion of the men was better and worthier than another; was so made and created, and should be so treated and regarded, that the few, whom the accident of birth and circumstances elevated above the great mass, were their fore natural and essentially, their superiors, and entitled to greater power, privileges, and advantages. Thus the idea that woman was the natural inferior of man, led to the opinion, that one portion of men was made by nature inferior to another; and this opinion of a natural and ordained inequality amongst men, was the foundation of all the unequal rights and unjust privileges which have degraded and disgraced the world.

Christianity taught a different lesson. It elevated one sex to an equality with the other. It made all men of one family and brotherhood. It allowed no difference; gave no preference; spurned the artificial distinctions of place and pride, of parentage and power. It effaced forever the inequalities of earth; it knew man only in the common equality of his nature, and his dependence on his God, and thus the elevation of woman became the emancipation of man.

With this advancement of one sex, has kept pace the onward step of the other; and our whole race is growing conscious and self-assured of its natural consequence and position—its true character and condition.—This knowledge has gone abroad in the world, not to glance over the surface, but to penetrate its inmost recesses; to warm and illuminate the very depths of society; to wake the slumbering intellect and energy of the human mind. Already men begin to feel, think, speak, and act under its mighty and quickening influence. They no longer own themselves the sport of accident, the slaves of custom; the children of circumstances; and the blind victims of fortuitous or organized events. But born of God, to the knowledge of truth, right, justice, and freedom, they uplift themselves to their inheritance from heaven, and claim a free and fair participation in the equal rights and benefits of earth. The heart and soul of the common multitude of mankind have been enlightened and animated by these brilliant and benevolent realities, and now, in all lands, thousands are busy in the great work of man's social and political regeneration and

reform. Mind, the mind of the world—the emanation of the Divinity within us, which makes us men, and not beasts that perish—this mighty mind—this concentrated intellect of earth—is now toiling and toiling to achieve its heaven-born ascendancy and rule, to emancipate humanity from bondage and oppression, and to vindicate the ways of God to man.

Go where you will—ask whom you will—everywhere and from every one—you may gather some sign, some assurance of this movement of mankind. The poor peasant, amid his toil and privation, has heard their startling sounds, and already asks why and wherefore the great difference between him and his prince. The millions who hitherto were deemed by others and themselves born only to suffering and to sorrow, roused as by a voice from heaven, inquire why their lot is so much worse than that of the hereditary tyrants above them. When the missionary of the Bible has planted his cross, and pointed mortals to the Star of Bethlehem, there also has been raised in the bosom of the worshippers, an altar to freedom, a temple to truth, whose ethereal effluence will forever emit the light of liberty and the radiance of love. High and low, young and old, bond and free, have learned the accent of justice, have caught the inspiration of benevolence, have felt the soul-stirring potency of freedom. The mighty impulse is given to the wide world, and the universal mass of men move, and will move forever, in their onward and upward march.

Under this light and knowledge we live. Our country is the great and special theatre of these stupendous operations. We more than all others, see and are seen, feel and are felt, act and are acted upon, in the vast development of these momentous principles and their results. Men now look into the very elements of things. Society and government, institutions and usages, are resolved into their first principles; traced down to their original foundations; boldly investigated, why and wherefore they exist; for what use, end and object. Error finds no refuge in its antiquity, nor vested wrongs their strange defence, from perpetual perpetration. No legendary license, no traditional title, the perfidious precedent can give authority to wrong, or justify oppression. The eyes of men are opened; the light of truth has risen above the moral horizon, and day—meridian day—greeted and gladdens every heart. There is but one right divine—that of doing good, and all human institutions rise or fall before it. We freely scrutinize and measure all earthly matters by this unerring standard, and as they fulfil that exalted purpose, or fail to do it, we freely sanction or condemn them. The good of all is the only legitimate source of universal authority, and nations, communities, families, and individuals, all bow to its supremacy and yield to its demands. The interest and well fare of all, and not of a part, are the only now acknowledged authority in the world. We have nations because it is best; communities, because it is best; and by the same sanction we prescribe and appoint all the rights and privileges, duties and obligations of families and individuals. That which is best is right, and that which is right is best; is the universal sentiment and maxim, applicable to all the arrangements, orders and endowments of individual social and civil life. The equities of human nature, the free scope and action of man in the full function of his corporeal and intellectual power; the advancement and uplifting of the great body of mankind; the fulfilment of their earthly being, to make our race wiser, better, happier, in all the faculties and attributes of its existence; to improve, to elevate, to exalt the great mass of our common kind; to diffuse, through the entire aggregate of human existence, all of comfort and happiness which its capacity will receive, and its condition allow; these are the comprehensive purposes which now engross the thought and occupy the intelligence of men—not of philosophers alone, but also of the humblest of the people. These views, and the cheering aspiration which animated their pursuit, are not confined to the learned and great, the talented and ambitious, nor to the pulpit or the Senate house, the halls of science, or the marts of commerce, but they are every where, and pervade the entire population.—You may hear them at the tradesman's counter, in the factory and workshop, at the farmer's fireside, and in the cottage of his workman; in the field and on the highway; in town and country; in the door-house, even from the delving laborer at his toil. Yes, even the hardy mariner, musing on the privileges and rights of his race, speaks his thoughts and hopes to the wild winds that wait him o'er the sea.

Such is the state of the present time. It is a new era in human affairs. The men and women of the world are raising up for their own rescue and reformation. How majestic the movement—how glorious the cause. Religion hallowa it with her blessing. Its humblest votary may feel that his efforts are consecrated and happy.

Let us contrast this scene with all that has preceded it in history. Until now, how different has been the condition of mankind; how dark and despondent their hopes. Until now, how few lived for happiness and improvement, or felt that on earth they had any right or privilege, beyond bare subsistence and hard employment. Myriads on myriads of human beings have passed thro' existence only to toil, to suffer and to die; nor known or thought that they had a right divine "to life, liberty and the pursuit of happiness." Age after age has witnessed degradation, oppression and woes of humanity, in every clime, nor dreamed these victims of injustice, that they had rights or powers to revolutionize their condition and redress their wrongs. Bowed down to earth, and trained to deep submission, the masses of every community lived but for labor, humiliation and want; ignorant of any other and better lot; hopeless of improvement, and incapable of effort to produce it here, they only felt a degradation unchanged and unchangeable below, and pined in thought for some rumor of happier state hereafter, where rumor of oppression might never reach them more. But now how changed the scene! how glorious the transition. All eyes kindle, all hearts beat, all voices are eloquent, for reformation. Every age and sex, every class and condition, feels the renovating influence, and moved by one common good. The spirit of the age has cast its magic spell upon the people, and they rise in their majesty and might to emancipate themselves. The abuses of age, the traditions, prerogatives of power, the throne usurpations, of aristocratic power, the throne usurpations, to its foundation, and afflicted

W. S. GARRISON.
DENTIST,
AT THE AMERICAN HOUSE.
Will remain until the 30th, persons who have engaged work please call immediately.
June 12/62.

A list of banks, the notes of which are receivable at the Fort Wayne Branch of the State Bank of Indiana. There are changes of or altered notes on all bank notes thus:

OHIO.

Commercial bank*	Cincinnati,
Crookien Bank	
Lafayette Bank*	
Ohio Life Ins. and Trust Co.	
Bank of Cleveland*	Cleveland
Bank of Massillon	Massillon
Bank of Circleville	Circleville
H. Lawrence (Castr.	
Bank of Wooster	Wooster
Bank of Xenia*	Xenia
Bank of Sandusky	Sandusky
Bank of Hamilton	Hamilton
Bank of Chillicothe	Chillicothe
Dodge payable at Farms & Mechanics bk Phila	
Bank of Newark	Newark
Bank of Geauga	Portwalk
Bank of Zanesville	Zanesville
Bank of Marietta*	Marietta
Bank of Mount Pleasant*	Mount Pleasant
Belmont bk. of St. Clairsville*	St. Clairsville
Clinton Bank	Columbus
Columbian bk of N. Lisbon	New Lisbon
Commercial bk of Exke Erie*	Erie
Commercial bank of Scioto	Priestmouth
Dayton Bank	Dayton
Farmers and mechanics bk*	Steubenville
Franklin bk of Columbus*	Columbus
Lancaster Ohio bank.	Lancaster
Mundungum bank	Pittman
Urbana banking Co*	Urbana
Western Reserve bk*	Warren

KENTUCKY.

Bank of Louisville*	Louisville
Do do payable in	Philad.
Bank of Kentucky*	Louisville
Do do branch	Hopkinstonville
Do do branch	Bowling Green
Do do branch	Greenburg
Do do branch	Danville
Do do branch	Lexington
Do do branch	Frankfort
Do do branch	Mayville
Do do branch	Lexington
Do do branch	Richmond
Do do branch	Parr
Do do branch	Covington
Do do branch	Louisville

ILLINOIS.

Bank of Illinois*	Shawneetown
Do do branch.	Lawrenceville
Do do branch	Alton
Do do branch	Jacks-ville
Do do branch	Pekin
State bank of Illinois†	Springfield
Do do branch	Galena
Do do branch	Chicago
Do do branch	Quincy
Do do branch	Jacksonville
Do do branch	Alton
Do do branch	Vandalia
Do do branch	Mount Carmel
Do do branch	Belville
Do do branch	Danville

MISSOURI.

Bank of the State of Missouri, St. Louis.

All Eastern Banks in good standing according to the detectors are taken.

3,000 Feet assorted Lumber for sale, for which will be paid on payment good individual notes. Apply to B. P. STEVENS.
Fort Wayne April 24th 1841.

NOTICE is hereby given, that the undersigned has taken out letters of administration on the estate of Matthias Lewin, late of Allen County, State of Indiana, dec'd. All persons indebted to said estate, are requested to make immediate payment, and those having claims against the estate, are notified to present them duly supported for settlement, said estate is now ready to be solvent.

F. P. RANDALL, Adm'r
May 21, 1841. 48c

Allen Probate Court, May Term, 1841.
Estate of Francis Minnie, Francis Comparé Adm'r.
Complaint of Insolvency.

THE undersigned administrator having filed his memorial in this Court showing the condition of the Estate, and complaining that the property both real and personal is insufficient to pay the debts and demands on standing against the

[illegible]

